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ABSTRACT

Current efforts towards peace education in Europe and the potential barriers to those efforts need to be understood in the context of the political history of the continent and prior discussion on peace education itself. Beginning with a brief overview of the political situation in Europe at the beginning of the 1990s, some concepts of peace education that emerged in the Netherlands after World War II and their impact on the discussion of peace education are surveyed. Finally, the main challenges for peace education in the 1990s are presented: technology and informatization, ecology, social justice, religion, inhumane philosophies, and the New Age Movement. A 24-item reference list is included. (DB)

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PEACE EDUCATION IN THE NINETIES: A REAPPRAISAL OF VALUES AND OPTIONS

Lennart Vriens

In the last few years the political reality has changed so rapidly that peace educators may wonder whether their concepts have become obsolete. In this paper Lennart Vriens first offers a short view on the political situation. He then proceeds to describe some concepts of peace education in The Netherlands after the Second World War and their impact. Finally, he discusses critically a series of new challenges for peace education in the next ten years. – The text is reprinted from "Peace, Environment and Education", 1990, *1*(1), 5-20.

PEACE EDUCATION IN THE NINETIES: A REAPPRAISAL OF VALUES AND OPTIONS

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The challenge of peace education has always been a part of the possibility of the creation of a better world by human beings and the contribution of education to this process. In our western culture this challenge has been an important motive in the humanization of our educational theories and practices. It legitimated a number of pedagogical, organizational and technological innovations in education. The ideas of peace, progress, a better world and education for everybody are strongly connected and have given shape to the so-called ideology of progress, which has modelled our modern world since the Enlightenment. According to this ideology, a better world is a democratic world in which people are well informed and have the capacity to take their political responsibilities. This capacity is developed by education, which provides the necessary factual, political and moral information. Knowledge is power and knowledge is virtue. War, crime, poverty, etc. are in essence the products of ignorance and illiteracy, it was said.

In our time, the challenge of peace education cannot be such a simple one. Not only have our concepts and knowledge of the world become more complex than ever before in history, but since World War II our culture is also in a permanent scientific and moral crisis and our whole educational system has been deeply influenced by this fact. Even though peace education theory tried to understand the very nature of this cultural crisis and suggested ways to overcome it in education by stressing the necessity of a hopeful and future-oriented task and accepting responsibility for the creation of a peaceful and nonviolent world by young people, the political reality in the last few years has changed so rapidly that peace educators may wonder whether or not their concepts have not become obsolete.

In this paper I shall first offer a short and necessarily incomplete view on the political situation after the end of the Cold War. I shall then proceed to describe some concepts of peace education in The Netherlands after the

Second World War and their impact on the discussion of peace education. Then I shall offer a critical discussion of some concepts of peace education in the eighties, after which we can try to revaluate the very idea of peace education and its relation to the coming new millennium.

Europe in the early nineties: Euphoria, confusion and uncertainty

Since about 1988, international politics have been changing at a rapid rate. The end of the Cold War, the dismantling of communist power and ideology in the countries of Eastern Europe, the coming unity of the European Community and changes in the economic relationships between countries all over the world have thoroughly altered our view of the world as well as the political debate about peace and justice.

The climate in the eighties can be characterised as political conservatism, fear and anxiety about the survival of man and life on the planet earth, by the resumption of the Cold War *and* the parallel rise of a mass peace movement which became the voice of the powerless who fought with despair and hope against the threat of the annihilation of mankind. In this situation peace education became strongly connected with nuclear issues and had serious problems in teaching people a more broadened peace concept, which includes the ideas of social justice and a world-wide solidarity.

The Gorbachev era meant the end of this nuclear paralysis. People in Western Europe saw the end of the Cold War confrontation between the superpowers as the end of a fearful time and the justification of their "democratic" systems. The most common view of the man in the street and of our politicians as well is that the countries in Eastern Europe will develop a free-market system which will be the clue to a better and more prosperous society. There is still some discussion about the practical implications of the necessary measures, but not about the direction of the development. Consequently the political and moral collapse of communism, the liberation of the peoples of the Warsaw Pact countries, the ongoing integration of the E.C., including the German Democratic Republic, and the possibilities of a new and safer political order in Europe give rise to some hopeful expectations.

On the other hand, there is a lot of uncertainty. The changes in Europe meant the end of an established political order which structured our view of the world. Although officially the communist part of the world was only

accepted as the bad side of the political world order, the actual situation was taken for granted as a stable one which made the world easy to understand. And although we welcome the changes in Eastern Europe as a new chance to establish and develop a humane world, these changes are in some way uncertain, too. New structures have not yet been established, and the situation is unclear in many respects.

One negative aspect of the changes is that the liberation in Eastern Europe permits the utterance of nationalist, antisemitic, racist and fascist ideas and other inhumane phenomena which we thought to have overcome in 1945. And our prosperous western European democracies also have problems with these dark sides of man in society. For instance, what is the best strategy against racism? If you suppress it, it will still work underground and you have problems controlling it. But if you permit people to speak freely about it, you get involved in an ongoing struggle against lies, half-lies, mystification and simplification of complex realities. This is a hard struggle that you can never win. What can be done about people who publicly deny the historical reality of Auschwitz? These opinions were recently forbidden by law in France, but one cannot wipe thoughts out of the minds of people by law. Besides, one has to explain why this kind of law is not a contradiction to the basic human right of free speech.

But the uncertainty and confusion are not only related to the East-West relationships after the Cold War. Our countries have serious problems with the economic and political relations with the countries in the southern parts of the world. On the one hand there is the challenge of finding a solution to the problem of world-wide poverty, and on the other hand there is the inability and unwillingness to change our economy from a profit-maximising system into a more responsible way of sharing the world with the poor and other living beings. Our political system claims to be humane, but from a global point of view its economy can hardly be called so.

Another point of uncertainty, and even fear, is the ecology problem. In the minds of people this problem is the greatest threat of the future. There is widespread doubt whether technology can solve the problem of man destroying his own life conditions, but at the same time there seems to be no political support for taking the necessary measures against this attack on our planet earth. And the biggest problem is to get an insight into the real impact of the ecological problem and its connections with our economy and life style.

To sum up, we may conclude that peace education must be shaped in a

confusing context. On the one hand, there is hope because the liberation of a rigid political system was possible. On the other hand, we notice that liberation also set free some inhumane aspects of our culture, and we see a permanent uncertainty about the preservation of life on our planet and the possibilities of our western culture to assure a humane life. This is what peace education stands for: a really humane life for everybody on earth, now and in the future.

Concepts of peace education after the Second World War

Concepts of peace education are always in some way an answer to the political and cultural problems as perceived by people. When the political situation changes, the concepts of peace education change with it, formulating the challenge of peace from the shortcomings of actual politics and the practice of education. In the post-World War II history of The Netherlands we can distinguish at least six different concepts of peace education. I shall try to set them in their historical context in a few short notes.

(1) The first concept concerns the need for international understanding, not only among adults, but among children too. These ideas can be seen as a reaction to the hostility and rivalry between the European states before and during the war. The same reaction led to the foundation of the Roman Catholic peace organisation Pax Christi. The famous Dutch educational reformer and peace educator Kees Boeke transformed these ideas about international understanding into a plan for the creation of a system of international contacts between schools in the early fifties.

However, peace education was not very successful in the Dutch educational system. At that time the Cold War did not offer a good climate for peace issues and certainly not for peace initiatives in education.

(2) The second concept of peace education was propagated by S.C. Derksen, who published his book "Hoe leren we de vrede" ("How to learn peace") in 1967. With this publication at the time of the first "detente" he succeeded in making the question of peace education an honourable issue. His ideas are in line with those of UNESCO, which defines the question of peace as a problem of the minds of each individual [1] and peace education as the building of a sense of peace and the structures of peace in the minds of people. As a consequence, Derksen defines the aim of peace education as the

stimulation of the psychic and political adulthood of all people, which means that well informed people are able to live with political uncertainties and will be able to take political responsibility for the peace process in the world.

(3) The third concept was connected with the birth and development of the new scientific discipline of peace research. It is more structure-oriented, which means that peace is seen as a matter of political structures, which are the most important influences on human behavior. It was largely developed in the late sixties and early seventies and bas on the ideas of structural violence of Johan Galtung and political education of Herman Giesecke and Paulo Freire. We can see a parallel between this concept and the rise of critical peace research. The theoretical basis of this concept, which tries to unify education, research and action, was laid by Ben ter Veer in 1968 and was mainly elaborated in education and action. The aims of this concept can be subdivided as follows:

a. Initiation of a structural and permanent discussion about violence in all its forms in every political institution. This implies a long march through the institutions and a permanent struggle to get enough influence to transform them into components of a peace structure.
b. Stimulating people to become conscious of the omnipresence of structural violence and offering them the necessary skills to discuss this phenomenon in the current situations and to start actions to overcome it.

This concept, which was given shape in a peace education project for secondary schools, had a big and stimulating influence on the development of the theory of peace education and on the development of the peace movement as a mass organisation.

(4) A fourth concept was largely based on pedagogical and developmental psychological ideas about the possibilities to confront younger children with basic ideas about peace education. After some years of experience of peace education projects in secondary schools, there was a growing awareness that it might be very difficult to influence peace-related values after the age of twelve. The basis of a child's value system has already been laid at a younger age, so it is important to stimulate a positive development when a child is still open to a peaceful influence. On the other hand, it is necessary to note that the world of young children is not the same as the adult's world, and children's experiences of war and peace differ to a large extent from our concepts. Children hardly have a political idea about war and peace, they create their own concepts of these phenomena, dependent on their age, development and situation. Even if children perceive the same peace

phenomena and problems as adults, they interpret them in their own way and within their own frames of reference. With this as a starting-point, peace education projects were developed in which peace problems and conceptions were translated into peace values which could be used in the educational activities in the real world of children. Because this conception required knowledge of the child's real world and the role of the concepts of war and peace in this life world, additional research was done on this topic [2].

(5) From 1977 on, there existed in The Netherlands a growing peace movement, which became more and more influential in the political debate about war and peace and especially about the military, political and moral consequences of the nuclear arms race. This political debate had a counterpart in a more general cultural debate about the consequences of life in a world that has entered the nuclear age. A special contribution in this debate was made by peace educators who questioned the problem of educating children for a future which might never come. It was the Dutch professor of education and history Lea Dasberg who pointed to the bad consequences of combining education and "Doomsday thinking" and who stressed the necessity of a pedagogy of hope to prevent children from adopting an attitude of apathy and refusing to take responsibility for life in the future.

In this concept, peace education became a contribution to the general debate on the world-wide cultural and educational crisis. Peace education presented itself as a hopeful alternative to both the blind technological optimism which is on the verge of destroying our world and the postmodern inner-directedness which isolates the education of children from the notion of everyone being responsible for the decisions about the development of the world.

(6) One last concept which had some influence in combination with the peace movement approaches the peace problem as a matter of mental health. In this concept, giving information about peace and nuclear issues goes hand in hand with techniques to work up this information *and* the emotions and fears which are, and must be, associated with this information. This would give a kind of psychological catharsis, after which a liberated energy could be transformed into anti-nuclear activism and peace-promoting activities.

The first conclusion which we can draw from this short overview is that concepts of peace education are not isolated systems of ideas. Each concept we distinguished was an answer to what was perceived as one or more important aspects of the peace problem. Although peace education has a longer history than described here [3], we can see that there is a real deve-

lopment, from a rather simple and naive conception of action and the possibilities of building peace in the minds of man instead of the concepts of war, to more sophisticated concepts which try to integrate the ideas and concepts of peace research with the most fruitful ideas of educational innovation.

Our second conclusion can be that peace education offered a well-elaborated reappraisal of the possibilities of our reality-based utopian wishes in a culture which received its identity from a history in which war was seen as the motor of human progress. Almost all the concepts also offered educational material which enabled practical educators to realise peace education in the classroom, but there were only minimal possibilities to make peace education a structural component of the educational system. The long march through the institutions has never reached its destination, but in our time it is difficult to discover where we are headed.

A third conclusion can be that, in my opinion, none of the concepts of peace education can be seen as totally obsolete, even if I have my doubts about the therapeutisation of the peace problem by some advocates of the sixth concept. We shall have the difficult task of evaluating them and integrating the useful elements in a concept for the future.

Peace education and the challenge of the nineties

The outbreak of peace is a real threat to the peace movement. This can be a somewhat bitter conclusion after the five-year Gorbachev era. In The Netherlands (and as far as I know the situation is similar in several other European countries) there is a serious collapse of the peace movement as a mass organisation with a big political influence. The peace education issue has partly followed this trend. In 1990 we cannot but conclude that the challenge of peace education is not felt as stringently as ten years ago.

It is a good thing to recognize that this is both a positive and a negative development. It is a good thing that the peace issue has left the field of a hardened political and social confrontation in which a dialogue about the military and moral status-quo situation in the world no longer seemed possible. In a climate in which the placing of cruise missiles became a symbol of political prestige, even the best possible peace education had no chance to contribute to a critical dialogue about political decisions, for dialogue is based on the recognition of a common basis of values and concepts. In the eighties it

to the decade of the eighties, people do not have the same feeling of being threatened directly by the risk of a nuclear confrontation between the two superpowers. However, the end of the Cold War is a psychological rather than a total military change. We still live in a world with too many weapons, too many zones of conflict, too much violence, too many fugitives and victims of conflicts and violence and too much creativity on the part of men who serve the forces of destruction. This is a dangerous situation, for the world is still seriously threatened by the acts of man, which has sometimes been described as the war of man against his own world.

It will be an important task for the political leaders of the world to convert our militarized culture into a more stable and less violent world order. Peace education should support such a peace policy, but peace education has more to do.

As I see it, the theory and practice of peace education in the nineties will meet a number of dangers and new challenges from a 'fin de siècle' culture, in which on the one hand old ideas will lose support but still have a lot of power, and on the other hand new ideas will arise that cannot fully be grasped in all their consequences for a humane future. This is a very interesting but also difficult, and maybe even dangerous, situation.

The main 'new' challenges for peace education in the next ten years will be the challenge of technology and informatisation of the world, the challenge of ecology, the challenge of social justice, the challenge of religion, the danger of inhumane philosophies, the challenge of the New Age Movement and the challenge of building a peaceful European house. I think that elements of these ideas, problems and systems will lead the substreams of our culture and translate themselves into the main political problems of the future. Every political structure in Europe will have to find answers to the questions which will be asked from these ideologies, whether national, regional or global. Therefore it will be important for peace educators to reflect about these challenges and their implications for the theory and practice of peace education in a culture which is in a crisis.

The challenge of technology and informatisation

Our western culture is increasingly dominated by technology and technological innovations of which informatisation seems to be the most important option. Yet a great many people feel that they have been placed in a position of alienation: on the one hand they use technology and are impressed by its enormous possibilities; on the other hand they have a strong feeling that

was a hard task to stay open to dialogue with people of different opinions about the armament problem, and it was a hard task to invite your adversaries into such openness. Mostly, the opener the advocates of peace education made their position, the stronger their adversaries refused the dialogue. From this point of view, the reduction of the feeling of being threatened offers new chances to ask attention for the peace issues of our time.

The negative aspect of this situation is, that it will be difficult to prevent people from assuming that the work has almost been done. The mere fact that the Cold War has come to an end does not mean that all threats which were created by it have already disappeared. The conversion of our war structures into peace structures will be hard work, which will require a sort of mental conversion of the responsible politicians and their voters. But the fact that peace education is associated with the fear of a nuclear catastrophe will be a serious disadvantage to its further development in a time when people no longer experience that threat.

On the other hand, it will be a good thing to stress the importance of peace education from a 'new' point of view, paying more attention to a positive peace concept. In spite of the critiques of the so-called critical peace research of the early seventies, I do not think that the idea of filling the concept of peace with a number of positive conditions of a humane life is the wrong way to do it. It may be an unending way, but in my opinion endless ways are a necessary condition to keep human life open to a humane future which respects the right of future generations to fill in their own lives and their own life conditions. From this point of view, Galtung and Röling offered us a good idea of a peaceful society which respects the rights of man, which succeeds in solving conflicts in a nonviolent way, which has put an end to a political world order characterized by permanent structural violence and disturbance of the ecological balance, and which offers a lot of possibilities for a creative, cooperative and spiritual life for every human being. I realize that these ideas sound utopian, but if we can preserve some idea of progress in the future, it must be related to saving humanity as a moral idea for the future generations who will have the enormous task of creating a balanced life on an almost ruined planet. And it will be a task for all educators to evoke a consciousness of responsibility for that enormous task, but it is peace education which stresses this challenge in connection with an analysis of the political structures which will destroy our planet unless necessary measures are taken.

A reappraisal of our concepts of peace education is necessary because in our time the experience of the situation of our world has changed. Compared

technological developments are a serious attack on a world which should stay on a human scale. Officially, technology and software are the servants of man and should provide more comfortable ways of living, but we cannot deny that these developments are creating a new reality which is often felt to be dehumanised and a dangerous experiment of mankind.

It is important for the theory of peace education to recognize that the problems connected with the crisis of our culture cannot be solved technologically. Technology may be able to contribute to the solution of part of the problems, but it will be an illusion to think that the moral problems of our culture can be reduced to technological problems which can be solved technologically. Technology is the servant of man but not a value free servant. It is part of a system which created the problems to which we are to find the necessary answers now.

Peace education should include a thorough introduction into the possibilities and failures of technology as an answer to the problems of our culture, within the context of a broader introduction into our culture and into the possibilities of a fundamental change. Technology and especially informatisation can be included in this broader context, insofar as they can assist in creating a peaceful communication and information network for all those who want to participate in the peace process. But it will be a difficult task to organize such networks of peace information *and* to teach people the skills necessary to use all this information instead of being overwhelmed by it.

The challenge of ecology

In the eighties it has become increasingly clear that our world is a carefully balanced life system in which man, especially western man, is a risky factor. Our western lifestyle has colonized the world with a lot of scientific discoveries but with no clear idea about the conditions which our planet earth imposes on human and other life. In our Christian history nature, the world and the universe became creations of God, but have no intrinsic divinity anymore. This allowed man to escape from a position of being the slave of incomprehensible forces and made it possible for him to manipulate the world and its things in his own way. Instead of a divine environment, man got an objective world which he, as a steward, should take care of. In the age of the Enlightenment, when western man was emancipated from the Churches and religious slavery, the whole environment became objectified as raw material for exploitation. Our western world has persued this vision almost to its ultimate consequences, but now this development is seriously threatening the

very existence of life on earth.

In this process, military expenditure and development have had a heavy impact. The arms race did not only create a system of military dangers, but also the reality of pollution. It is a well-known fact that even peaceful nuclear energy has a number of still unsolved problems, which are in some ways a threat to living beings [4]. And besides this we must face the problem that much human creativity and money is wasted on creating serious problems instead of solving them.

For peace education this all leads to the conclusion that it has to enrich its concept of positive peace with concepts and information from the ecological movement. It has to compare the incentives of this movement with its own goals, and it must integrate them into its own educational objectives.

The challenge of social justice

In the early seventies, peace research and peace education broadened their peace concept with the idea of social justice as a basic condition for human existence on earth. It was explicitly used to overcome the too narrow concept of negative peace, which permitted us to label a situation of stabilised injustice as peace. This idea of social justice as a necessary component of a peace concept was never refuted, although it received less attention in the political climate of the eighties, which concentrated on the nuclear issue and the reestablishment of economic welfare. But especially in a time which has a chance to realise a notable reduction of armaments, the idea of social justice as a necessary condition for real human peace has to be stressed with new energy. A liberation from fear also offers possibilities for more cooperative politics in favour of the poor of our world.

The challenge of religion

Our western culture is largely a secularized nonreligious culture. The belief in progress of the Enlightenment was strongly connected with the idea that religion was an obsolete form of human life which opposed necessary human progress. For religion was opposed to science, to human emancipation, to the idea of history as an autonomous human undertaking and to a scientific view on life and earth.

It is a difficult task to evaluate this shift from a Christian to a humanistic philosophy of life. On the one hand it offered us a liberation from a static hierarchical society and brought us the enormous progress of science, technology and welfare; on the other hand we see that this progress is a frag-

ile possession which threatens basic life conditions, such as clean food, water and air. Summarizing the challenge of the Enlightenment as the hallmark of a modern society which would realize fundamental scientific and moral progress, we must conclude that the Enlightenment was partly successful in realizing the emancipation of, and a scientific society for, western people, but that its messages of moral and scientific progress met their moral defeat in the gas chambers of Auschwitz and the nuclear destruction of Hiroshima.

In a situation of cultural uncertainty, people try to reconstruct reality with alternative ideas. In our situation, both new and old ideas have the attractiveness of being alternative. In this kaleidoscope of new and old visions and discontent with the empty materialism of daily life, religion may enjoy new chances to offer people an idea of meaning in life.

Such a return to a life conception which reserves some space for the spiritual and idealistic aspects of life can imply both new promises and new dangers. In the case of Christianity, the promises are in the possibilities to again asking for a world-wide solidarity with the poor and a new consideration of the concept of man's stewardship of God's creation. All this could be a valuable contribution to the building of a better world view and a more just political order, as the so-called Conciliar Process made clear. The dangers are in the tendency for Christians to have a romantic idea of the better times when the Church was the mightiest political factor in many countries. History taught us that this power of the Church was not always a blessing, especially not for people who became the victims of the intolerance of the authoritarian, and often inhumane, Christian structures. In my opinion, religion can be a fruitful force in the building of a humane future, but only when it sees itself as a modest servant of the critical reflective powers of people who have the principal right to be responsible for their own lives. A revival of Christianity will require a good idea of its own history and will need to be able to select carefully the best aspects of its progressive and conservative tradition. We must be alert to prevent a relapse into an inhumane society.

The danger of inhumane philosophies

The uncertainty of our culture may also allow free scope for a number of inhumane philosophies which we thought had been conquered in 1945. If the changes of the late eighties continue into the next decade, there is a considerable risk that inhumane thoughts of antisemitism, fascism, racism, nationalism etc. will get new chances to poison the minds of lots of people

who will need scapegoats to blame their own circumstances on. Especially in countries which cannot share in western European prosperity, a liberation of thought can give rise to these phenomena as a by-product of freedom. But although the material conditions can promote these feelings, they are not a product of them. People have to learn these ideas, and it is possible to teach them other ones.

In order to achieve this, the teaching of history will become very important. A good idea of national and European history can offer a contribution to the identity of European man in the next few years and convey a warning against the mere revival of the black pages of European history.

The challenge of the New Age Movement

Just like the revival of religion and a number of inhumane philosophies, the so-called New Age Movement must be seen as a reaction to the defeat and decline of modernity in our western culture. Although this movement is not a real movement, but mainly rather a not-too-consistent gathering of very different ideas, subcultures and organisations, ideas from this background are slowly influencing the thinking and consciousness of modern man. The ideas are usually better in their criticism of ideas and practices in our dominant culture than in practical suggestions for change, but we must realize that it is an enormous task to formulate alternatives for such a widespread and aggressive culture as ours.

Yet we must be aware of the fact that a reaction to our culture also means a reaction to the better aspects of it. Sometimes it seems to me that the New Age Movement offers a shelter to some dangerous mechanisms of human society. The exchange of Reason for feelings and emotions, for example, does not seem to me a good development, even though I agree with the fact that Reason has its limitations and is not the highest authority for moral decisions. But the obscurantism of the national socialist period made it clear to me that man cannot lead a real humane life without using his critical reason.

So new ideas are always welcome, but they have to be reflected critically.

A European House of Peace

As I have already stated, the changes in Europe in the last few years offer new possibilities to advance on the way to a permanent peace process. Although the process of change has its dangers, I believe that history offers us a unique opportunity to take a step forward in the creation of a humane world. This is not because European man is a better man now than in the past, but because so

many problems require a well understood cooperation between the peoples of the world of which our continent is only a small, but still very influential, part. The old structures prevented many people from taking their responsibility for these tasks of preservation of life on earth and the quality of life.

However, a peaceful Europe cannot be an isolated continent which only tries to defend and save its own prosperity without solidarity with the other peoples of the world and without some kind of respect for the dignity of our planet as the source of all life, including the life of man. The challenge of peace in the nineties is in the saving of the concept and practice of humanity as a challenge for the future.

In my opinion, Europe has a special responsibility in this. In a long history of many wars (and sometimes peace), colonialism and economic as well as scientific expansion it contributed to the transformation of a big self-assured world into a small threatened planet and the transformation of a powerless man into a man who can hardly control his power. But in this history Europe developed a concept of humanity as well. Maybe this concept can be translated into a new and peaceful political structure of a smaller and more modest Europe in which people can contribute to a better world. It is one of the tasks of peace education in the nineties to offer that challenge to our youngsters and their educators.

NOTES

1. In the foundation document of UNESCO, the origin of war is located in the minds of people, which leads to the conclusion that the defences for peace have to be built in the minds of people. This can be seen as a plea for peace education.

2. We reported on this research, which in some respects gave a different picture than other psychological research about nuclear anxiety as a problem of mental health among children, in Van Kempen, Peek & Vriens 1986, and in Vriens 1988, 1989b, 1989c.

3. In my thesis "Pedagogiek tussen vrees en vrede: Een pedagogische theorie over vredesopvoeding" (Pedagogy between fear and peace: A pedagogical theory of peace education), I offered a historical description of the origins and appearances of ideas of peace education as a counterculture in the development of our society.

4. A very careful analysis of the nuclear problem is offered in Rosalie

Bertell's book "No immediate danger: Prognosis for a radioactive earth". Summertown, Tennessee, 1985.

Final note from the author: This article was written before the Kuwait crisis. However, this crisis can be seen as an affirmation of the need to reappraise the values and options of peace education.

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